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The PULPIT

A Periodical of Contemporary Preaching

AUGUST 1947

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SERMON ILLUSTRATIONS

Contributed by Readers of *The* PULPIT

The Golden Rule in Denmark

The *Survey Graphic* gives a fine example of how the Christian spirit may influence the decisions of a nation. Denmark was occupied by German troops early in the war and underwent the atrocities and incidents that usually accompanied nazi occupation. When the Soviet armies began to drive into eastern Prussia, some 200,000 German refugees—old men and women and little children—fled into Denmark. They were housed in hotels, schools, industrial buildings and sport clubs under German supervision. When the war was over and Denmark was again free to make her own decisions, the question arose, what should be done with the German refugees? Should they be bundled across the border and abandoned? The Danes did not think so. They housed them in large camps designed according to sound standards of planning, with plenty of air and light between the dwelling places, small plots for growing things, playgrounds for the children and other modern facilities for wholesome living. In short, Denmark is pioneering in the task of re-educating the German refugees according to the ideals of Christian good will and democracy.—*Paul W. Frees, First United Brethren Church, Ashland, Ohio.*

His Faith Held

Arthur John Gossip, famous Scottish preacher, lost his wife in the twenties. In 1929, when he dedicated a volume of sermons, he surprised the world by inscribing it: "To My Wife. —My Daily Comrade Still." The sequel to this is even more beautiful. In 1945, twenty years after his companion had died, he published another book of sermons and dedicated it: "To My Wife—Now a Long Time in the Father's House." True love has something of the quality of eternity in it here and now.—*K. Morgan Edwards, First Methodist Church, Glendale, Calif.*

Sin—Pardon—Brotherhood

The poet Whittier in one of his poems tells the story of Rabbi Nathan, who for long years had lived blamelessly but fell at last. His temptation clung to him in spite of his prayers and fastings. He had a friend, Rabbi Ben Isaac, but he felt that his sin had spoiled the friendship. But there came a time when he felt that he must go to his friend and confess. When they met they embraced each other; then Rabbi Nathan, remembering his sin, tore himself from his friend's arms and confessed. But when Rabbi Ben Isaac heard his words, he confessed that he too had sinned, and he asked his friend to pray for him as well. And there in the sunset, side by side, they knelt and each prayed with his whole heart for the other.

"And when at last they rose up to embrace,
Each saw God's pardon in his brother's face."

—*Harry Taylor, Grace Congregational Church, Jennings Lodge, Ore.*

A Secret of Effective Evangelism

I suppose that no Christian leader of our generation has had greater success in personal evangelism than John Timothy Stone of Chicago. One great secret of his ministry has been his daring faith that the love of God in Christ can get hold of and change a person. From the poorest to the richest, from the most vile to the most cultivated, he has gone to people with his unshakable faith in divine grace, and countless lives have been changed.

Once there lived an old German saloon-keeper only a few blocks from Dr. Stone's church. Dr. Stone learned that he was breaking the law by selling liquor to minors. Should he seek to have this man prosecuted? He decided to call on him in a friendly manner. The old saloon-keeper was surprised, and at length brought out the old family Bible in his native tongue and showed it to the minister with much pride. Dr. Stone did not talk to him about the boys to whom he was selling liquor, but about his Bible. The minister began to brush up on his German and returned another day to mark certain passages and to read them with his new friend. Time passed, and the grace of God was at work. Then there came the evening when in a prayer service the old saloon-keeper professed his faith in Christ and his desire to unite with the church. As an indication of the new life he was finding in Christ, he destroyed the liquor he had on hand; for he could not conscientiously sell it, he said.

In this case and many others Stone's faith in the supranorma justified. Many of the most prom and influential men in Chicago under the influence of his Chr concern and the power of G Christ made them new men.—*erick A. Roblee, First Presbyt Church, Bay City, Mich.*

'How to Tell a Lie'

In one of its advertisements, a ber company catches the eye o reader with this arresting ca "How to tell a lie." But the r discovers that the company is no pensing secret rules on how to successfully. He learns, instead, a machine whose function is to whether rubber is good or bad. object of the machine is to revea "lie" which poor rubber tells.

Is there a machine—a measu standard, a criterion—by which can detect falsehoods which p under the cloak of respectab There is no mechanism by whic can separate the good from the because man, unlike rubber, can from sinner to saint overnight. each man knows there is a high and a low, a broad way and a row, and that the one reliable crit is the Golden Rule: "Whatsoeve would that men should do to yo ye even so to them: for this is the and the prophets." This rule will accurately reveal the "lie" in us the machine in rubber when it is plied to our motives, our desires, habits and our actions.—*Matthe Cavell, First Presbyterian Ch Evansville, Ind.*

Without God, We Perish

In the city of Rome is the Arc Triumph, through which for cent the returning Roman legions ma on parade. Some of the stones in arch are marked as follows: M matics, Astronomy, History, Art, But the keystone at the top of the columns and holding them togeth marked *Deus* (God). Life's goal, our nation's goal, is God. Wit him our civilization falls. Amid rubble of twenty-three civilizat which historians declare have alr perished we find abundant evidenc support this fact. We must e take God seriously and live—or him and perish.—*Gaston F Grace Methodist Church, Da Ohio.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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Protestants, Awake!

By G. BARRETT RICH, III

HIS is the most difficult and in some ways the most nportant sermon I have ever preached. In spite y best efforts, I know that some people will misrstand what I say, and accuse me of attacking the olic religion and stirring up hatred and ill-will.

Now that is the last thing I want to do. Therefore I read for our scripture lesson the 13th chapter of I Corinthians. Suppose we take these words for our text: "Love is very patient, very kind, love knows no jealousy, makes no parade, gives itself no airs, is never rude, never selfish, never irritated. Love is never glad when others go wrong, love is gladdened by goodness." That is the heart and soul of the Christian gospel, and that is pirit in which I want to approach a difficult prob- which we must face, whether we like it or not. nyone knows me at all, he must realize that I have ated my ministry to the destroying of prejudices nst minority groups, such as Negroes, Japanesericans, Jews and all others who may be mistreated.

THE BANE OF CLERICALISM

the very outset, I want to draw a clear distinction een the Roman Catholic religion and Roman olic politics, often referred to as clericalism. The an religion with its church is greatly to be ad- d. There are many things about it which we Prots might well emulate. My friends, if we Protes- were only half as loyal in our church attendance n our willingness to sacrifice for our church, there d be no danger that America would become olic as there is now. Again we can learn from the ty of its religious service and the reverence its bers have for their church. Also, our Roman ds remind us of our need for discipline in religion. t of us Protestants feel that we can do just as we e in religious matters; we can go to church or at home, pray or not pray, give or not give, depend- pon our whim.

ot only do I admire the Roman Church and marvel at its unity and organization, but I believe that Catholics have just as much right to their way of thinking as we do to ours. We do not agree of course with many of their doctrines and dogmas, but with Voltaire we should say: "We disagree with what you say, but will fight to the death for your right to say it."

For example, when a Catholic maintains that his church is the one true church and our churches are false, we must admit that he has a right to this belief. No, my friends, we should have no quarrel with the Roman Catholic religion or with its earnest endeavors to win the world to its point of view. After all, are we not attempting to bring as many people to Jesus Christ according to our way of faith as possible? We wish for the Roman Church the same enjoyment of religious liberty as we claim for ourselves. If in the exercise of this liberty Catholicism can win America and the world, it will deserve to win. So when I hear Protestants complain that prominent people like Henry Ford II, Clare Booth Luce and Fritz Kreisler, all brought up in the Reformed faith, have turned Roman Catholic, I say: "Well, this a free country and Catholics have a right to convert anyone, even the moderators of the Presbyterian or Congregational churches."

By the same token, the Roman Church has a right to evangelize Negroes, rural people and any other group to whom they are now appealing. The Roman Catholic religion has brought spiritual peace to millions for nearly nineteen centuries, and the world would be infinitely poorer without that church. I only wish that its leaders would allow us to cooperate with them, so that we Christians might stand united.

But while we can appreciate the Roman religion, we must, if Protestantism is to survive, stand out against clericalism, by which I mean the Catholic attempt (too often successful) to secure a position of advantage in our society by which, through government connections, they will be able to destroy our churches and our culture.

LOOKING AT THE RECORD

Now, in the spirit of good will, let us re-examine the claims of the Roman Church and its political practices by which it is attempting to achieve its goals. The aim of the Roman Catholics is to make their church the *State Church of the United States,* as it is in Spain, Italy and most of the Latin American countries. The late Monsignor John A. Ryan, who was until his recent death the chairman of the Social Action department of the National Catholic Welfare Conference, wrote a text-book for Catholic universities. It is entitled *Catholic Principles of Politics.* In this book the author quotes Pope Leo XIII as authority for the statement that the state must have not only the care for religion, but recognize the true religion of the state—that is, *every* state, including our own government—and has the obligation

sermon attracted much attention when it was preached in Cin- . It was delivered in the First United Church at a time when erest of the metropolitan area was centered on the disruption of hools in North College Hill, a suburb of Cincinnati. A school and the resignation of most of the teachers was occasioned by the ninistration of the Roman Catholic majority on the board of ion of North College Hill. The situation has now happily been ed by the resignation of the board of education, the reappointof the superintendent of schools and the re-employment of the rs.—THE EDITORS.

to help the Catholic Church prevail over all other churches. Monsignor Ryan quotes with approval an encyclical of Leo's which condemns the American system of the separation of church and state.

Now the Roman Church has the right to teach this goal to its students, but I believe that as a Protestant minister I would be derelict in my duty if I did not speak the truth in love, and point out the danger that threatens our way of life. We Protestants are so fearful of being called intolerant that most ministers are afraid even to mention such subjects from the pulpit or in written form. But I believe that we are dealing here with a matter of life and death for our Protestant heritage. What will happen to other religious faiths, including our own, when and if Catholicism comes to power? That question is not dodged in this official text. "Since the Roman Catholic church is the true church, all other must be false." Monsignor Ryan says that Protestants, while their churches will be closed, "may be permitted to worship in the privacy of their own homes, where they will not be an offense or a scandal against the faithful. Error has not the same rights as truth."

Dr. Ryan expresses confidence that Protestants can do nothing about this Catholic threat to their freedom, "because Protestants believe in religious toleration and are required to practice it." Louis Veuillot, a French priest, is quoted as saying: "We ask you for liberty in the name of your principles, we deny it to you in the name of ours." One method of dealing with dissenting churches, when Catholicism comes to power, says Dr. Ryan, "will be to remove their exemption from taxation, while the Roman Catholic Church will of course retain such exemption."

IN EUROPEAN LANDS

But someone will say: "What if that is the goal of the Roman Church, we have nothing to fear, for in this twentieth century no such aim could ever be accomplished!" Well, it has been accomplished in Spain. There the Protestant churches are closed, and non-Catholics are allowed to worship in the privacy of their homes as long as "they are not an offense against the faithful"—that is, as long as no one complains that this worship affronts him. A few weeks ago a shipment of Bibles in the Spanish language was sent to the Spanish Protestants by the British Bible Society, but these Bibles were all confiscated and destroyed by the Roman Church. And just this past month the Roman Church has done almost as well in Italy. The vote of the Italian constituent assembly to incorporate into the new constitution the 1929 Lateran treaty, means that Roman Catholicism is recognized as the state religion and the Roman Church will henceforth be supported by public funds; Roman Catholic teaching and no other will be compulsory in the public school; full sovereignty is granted to the pope in Vatican City and all divorces are forbidden in Italy.

This gives the Roman Church more power than it enjoyed under Mussolini, but just as an example of how Protestants were treated as second-class citizens: A Protestant minister, called to conduct a funeral in a neighboring village, asked the prefect for the required permission. He got no reply for a month. A Prote pastor asked for permission to solemnize a marr and was forbidden to do so by a Catholic mayor. M pastors were imprisoned on one pretext or anot and when as many as thirty people gathered in a pr home for worship, they and their minister were rested on a charge of plotting. In the schools, Prote children were forced to listen to Catholic teachings. friends, the threats of Monsignor Ryan are no boast.

IT CAN HAPPEN HERE!

However, many will be thinking: "But all th in Spain, Italy or Latin America. These are far countries where most of the people are Catholic could never happen here." Well, let us see. In month of February, by a five-to-four decision of Supreme Court, it was decided that Catholic sch children can be carried to parochial schools by b paid for out of tax funds. Of course, many will that is not important. Suppose the children do re free bus transportation. But that is only the ope wedge. As Justice Rutledge, who wrote the dissen opinion, said: "This is not just a little case of bus f It is the first step in the complete establishment o ligion in this country."

As the Catholic hierarchy clearly states in season out of season—what they want is the full suppo their schools by public funds. The effect of such velopment in the cultural life of America woul profound. Two school systems operating side by both financed by public funds, each suspicious, if hostile to the other, would make nothing less th break in the cultural foundations upon which a d cratic state can be erected. It would mean, in the run, the beginning of the end of democracy in country.

The strategy of the Roman hierarchy in this cou is to gain control of the various school boards and to undermine the system, so that the parochial sch will shine brighter by comparison. It is also attemp to place as many Catholic teachers in the public sch as possible, and eventually to finance its own sch from public funds. So far, due to the apathy of P estants, it has been very successful. For example, in cago, the Catholic majority has practically ruined school system, so that the National Association of cation gave the city until July 1 to clean house or the schools would be blacklisted.

WHAT HAS HAPPENED IN OHIO

But we do not have to go as far afield as the of Chicago, for we have a situation here in Gr Cincinnati that is as bad if not worse than anyw else in America. Some seven or eight years ago, in Bernard, the Catholic majority in that city elect school board which took over the parochial schools, today pays the teaching nuns from public funds. N College Hill was marked out as the next place w a parochial school was to be maintained by p funds. By an election of a Catholic majority of school board this aim was accomplished, and the vi

w pays $6,000 a year for rent of St. Margaret Mary hool to the archbishop and $100 a month to the ıching nuns. Because the superintendent, Dr. Wilm Cook, did not cooperate in hiring enough Roman tholic teachers, his contract was not renewed, and all know the result. The students have been on a ike since March 16, nearly all of the teachers have igned, and to cap the climax, mob violence flared last Tuesday night. People are hysterical in North llege Hill, and the school system is wrecked. Accordg to latest reports, the archbishop is now attempting buy the only public school in Mariemont, so that all otestant children in that suburb will be taught by ns. Dr. Ryan's goals are not as far-fetched as we ight imagine.

TOO MUCH TOLERANCE?

Now that is the situation, and in the time that reains, let us see what we Protestants are going to do out it. In the first place, we must wake up; we must alize what is going on in our world, in our nation, ght here in our own community. Everyone is afraid speak out and for a very good reason. For example, ere was a Methodist minister in North College Hill me years ago who preached the same kind of sermon at I am preaching this morning. He pointed out hat would happen to the school system should the atholics achieve control. What happened to him? His vn people protested to their bishop, and he was reoved to such a small parish that he and his family uld not live on the salary, and he has been forced give up the ministry.

Dr. Ryan has been right so far. He says that we lieve so firmly in tolerance that he is sure we will do thing until it is too late. But I am not so sure. Prottants are waking up, as the great Reformation Day ass meeting in Music hall last October proved, and as cent meetings of the presbytery of Cincinnati and the uncil of churches would indicate. We can believe mly in toleration for Roman Catholics, and yet insist at our own rights are not destroyed.

PROTESTANTS ARE WAKING UP

We cannot protest or complain if the Roman Church ins America, provided it does so as a result of moral id spiritual competition in the forum of freedom, here the rules are tolerance, persuasion, argument and ample. But we must not fall asleep and see the oman Church achieve a privileged position in a state hich has pledged itself to guarantee religious freedom all comers.

North College Hill would never be in its present ight if the Protestants had awakened two years ago stead of two months ago when it was too late. Now hat do I mean by waking up? I mean specifically ree things.

First: We must take our religion and our church embership more seriously. Consider church attenance, for example. In Protestant churches on an averge Sunday 30 per cent of the membership is present—a Roman Catholic Church, 85 per cent. There is doubt that church attendance is one of the best barometers of the interest or lack of interest of a given group of Christian people.

THE QUESTION OF FINANCE

Then we must give more to the cause of Christ. Here in America we spend 7 times as much on liquor, 3 times as much on cigarettes, and 2½ times as much on cosmetics as we do on religion. The Roman Church has no financial problem, for it raises its money by bingo. In this city alone, "the take" is two and one half million dollars a year. But even in those rare communities where a bishop does not approve of gambling in the church, the Catholics give far more in proportion to their income than do Protestants.

But it is not enough simply to attend church, or to give. Every church needs workers—people who will teach Sunday school, sing in the choir, serve as officers of the church and various societies, and especially those who will win others to Christ, as we are attempting to do through our evangelistic efforts. What we need is enthusiastic Christians, for indifference and secularism are more serious rivals for the heart of America than the Roman Church. I hope the day will come when Protestantism and Catholicism can cooperate against these twin evils. We need enthusiasm in our religion. John wrote in the Book of Revelation to the church at Laodicea: "I would that ye were either hot or cold, but because you are lukewarm, I will spew you out of my mouth." Too many of us are lukewarm. We must become more enthusiastic.

CHRISTIAN UNITY A KEY

Then secondly: If we are to awake, we Protestants must get together, we must unite our forces. Roman Catholicism which is united is too strong for a divided Protestantism. Did you know that we have over 600 Protestant churches in Cincinnati with an average membership of 250, while the Roman Catholic churches have only 75 parishes with an average membership of nearly 2,000 members? This church is an excellent example of what can happen when we Protestants forget our differences and work together. This is the First United Church, but where is the second or third? The most difficult task in the world is to unite Protestant churches. There is one American village of 1,200 inhabitants with 10 different churches, representing 10 different denominations, with an average membership of 29. Do you see what I mean? Our denominations should unite. I believe within the near future the Congregational Christian Churches will have voted to unite with the Evangelical Reformed, and the Northern and Southern Presbyterian churches will do the same thing.

But this path of union is a long road, and in the meantime we must strengthen our local, state, federal, and world councils of churches. Here in Cincinnati we have a good council of churches, as such councils go, but our own church alone spent twice as much money last year as the council of churches in Cincinnati. We Protestants are too denominationally minded. We spend most of our energy running our own machines, and so our cooperative work is weak.

Thank God for a man like Charles P. Taft who is giving his time and talents as president of the Federal Council of Churches of Christ in America. We Protestants must hang together or we will hang separately, as Benjamin Franklin said of the American colonies.

CHRISTIANS AND POLITICS

But there is another step we must take if Protestantism is to survive, and here many of you will disagree with me. We should interest ourselves in politics, and we must vote for Protestants at the polls. I have never said this publicly before. I never thought that I would say it, but now I repeat: "If we Protestants do not vote for Protestants, especially at the school board election here in Cincinnati next fall, then the same thing will happen here as has already happened in St. Bernard and in North College Hill, and we will have no one to blame but ourselves." The Protestants are in the majority in North College Hill, but they did not go to the polls, they did not wake up until it was too late. School strikes and mob violence are not the answer; these methods are to be condemned, but political action is the answer in a democratic form of government. As we know, the Catholics vote for Catholics. In every Catholic church on the Sunday before election day, a sample marked ballot is handed to the members. We must do the same thing. If we refuse, then our school system will be ruined as the school system in North College Hill is ruined, and we will lose our freedom of worship even as the Protestants have lost it in Spain, Italy and Latin America. We will have no one to blame but ourselves.

If we do take political action, we can win. We know what our Protestant friends have done in Covington, Kentucky, where there was more gambling, prostitution and racketeering including gang murders, than in any other city of its size in the country including Reno. One small club had a daily "take" of $110,000. The Protestant churches united, and the clergy with the help of some courageous lawyers disbarred the prosecuting attorney. Today all commercial gambling, including bingo, in northern Kentucky is closed down. And remember, in Kenton and Campbell counties the Protestants are in the minority. But they woke up. They became enthusiastic; they took political action. However, because they realize that eternal vigilance is the price of liberty, they have founded the Kenton County Christian Civic League.

IT IS LATER THAN WE THINK

The North College Hill Protestants too are taking political action. They are testing the legality of the school board's action in paying public funds for a parochial school. According to Justice Reynolds, the Constitution of the United States forbids any governmental division, supporting parochial schools. If this is carried to the Supreme Court, as is planned, it may be one of the most important cases in the religious history of our country. As Protestants, we should be interested in this case.

One word more. I said at the outset: Everything we do must be done in the spirit of love and good will. There is too much hatred and prejudice in o land already. For years, my father and I voted differe political tickets, but we love each other dearly. W can still vote Protestant and have good will towa those who differ from us. And let us never forget th Roman Catholics as people are just as fine as we a but they have no voice in the policy of their chur which is totalitarian in its form of government. Ma of them are as much opposed to clericalism—that to priestly power politics—as we are.

In the spirit of Jesus Christ who said, "Love o another," I say: As Protestants, we must wake up b fore it is too late—and it is later now than we thin

Finding One's Life

By JOHN BARTLE EVERTS

JESUS often made truth vivid by the use of par doxes. He often stabbed his listeners sharp awa by statements which were seemingly absurd or sel contradictory in terms. But when one came to thi profoundly about them, they were found to be tru

Such a statement we find Matthew 16:25: "Whosoev will save his life shall lose and whosoever will lose his li for my sake shall find it."

Our Master is saying to that the paradox of his own li must be the paradox of the li of his followers. Self-discove through self-surrender—this the law he laid upon them b cause he himself had learned i eternal validity. This is the la that has been plainly writte into the very nature of the universe.

We are aware that there is selfishness in the world- there are the self-centered. The attitude of the litt girl is common:

> I gave a little tea party
> This afternoon at three.
> 'Twas very small, three guests in all—
> I, myself, and me.
> Myself ate up the sandwiches
> While I drank all the tea.
> 'Twas also I who ate the pie
> And passed the cake to me.

But this universal law laid down by Jesus makes equally clear that the self-centered are the self-di rupted and the self-defeated. To be sure, life is d feating people in our day. The elusive pursuit o pleasure has reached alarming proportions and is clear revelation that people are trying to escape fro themselves. People have become self-centered to th extent that they have come to hate themselves, therefo they must seek a way out. The basic trouble with ou generation is selfishness and self-centeredness. It is th reason why so many people are going to pieces—the are breaking themselves on the universal law of God

e who will save his life shall lose it." (Mark 8:35) . Stanley Jones says: "Those who center upon mselves, and have their way, don't like their way; y do as they like, and then don't like what they do; y express themselves, and then find the self that is ressed souring on their hands."

We know that is true. Concentrate on self and that will go to pieces not only spiritually but mentally l physically as well. This is true of individuals; it is e of nations.

FUTILITY OF 'BEING ONESELF'

In the play, "Peer Gynt," the hero, who has comtted himself to the faith that he would "be myself," ited the lunatic asylum where he assumes people re "outside themselves." The director of the instiion corrects him: "It's here that men are most themves—themselves and nothing but themselves—sailg with outspread wings of self. Each shuts himself a cask of self stopped with a bung of self and seaed in a well of self. None has a tear for another's es or cares what any other thinks." That's the end the road for the selfish—mental, physical and spiritl disintegration. It isn't a pretty picture. Our genation would very much like to believe that it isn't true picture, but it is. You can't argue with a fact, d the fact began way back in the beginning of ings when God made the laws of human relationips—you can't live for yourself and live.

I do not think that it is oversimplifying the complex oblems of our day to say that, if the selfish ways of an could be overcome, the problems would resolve emselves. The question then becomes, How? Fortutely for us, Jesus gives the answer: "Whosoever will se his life for my sake shall find it." This is our pe for both the individual and society. The death Christ upon the cross is vain if we do not discover his great act of sacrificial love that self-discovery pends upon self-surrender. Our lives must be changed om self-centered to God-centered.

A PERSONAL DECISION NEEDED

This is not easy. The pull of our human nature and e kind of values we have set up in our time make it tremely difficult. But it is not impossible. We have en the alternative—selfishness is not impossible, but makes life impossible. The better part of wisdom then to discover those factors which are involved nen we think in terms of finding our lives through sing them.

For one thing, this decision must be a personal, dedited decision. We can inherit religious faith from our cestors. We can live on the momentum, for a time least, of the surging tides of Christianity which have en let loose in the world. But this matter of losing saving our lives is something each individual has to cide for himself. Further than that, if the decision to have any permanent value, it must be dedicated personal action. Albert Schweitzer, in telling of his ason for going to Africa, is a case in point. "One orning," he says, "there came to me as I awoke the ought that I must not accept this happiness as a matter of course, but must give something in return." So he began to think "what meaning for me lay in the words of Jesus, 'He that loseth his life shall find it.'" In like manner, this is the decision we all have to make. This is the question we must ask ourselves.

INTO THE EVERLASTING ARMS

A second factor is suggested by Frederick C. Grant in his book *The Practice of Religion.* There are two ways, he writes, by which we come to the point of self-surrender and self-control. One way is by struggle, the second is by relaxation. Usually both methods are involved. The struggle goes on for a time with or without complete success. Then comes a golden moment when a better way appears. Instead of trying to achieve by struggle, we relax into the arms of God. We fall back upon the forces of the universe and find the very stars in their courses are moving for and with us. Instead of striving by reason and effort of will to defeat the rebellious powers within us, we surrender our whole being to God.

What we cannot do for ourselves, we let God do for us. Says Dr. Grant: "It is the same good sense which the logger uses, letting the forest streams float his timber to the mill; or the engineer who empties a lake by syphon instead of pump; or the miller who dams up the brook to turn his wheel for him. Yet how difficult it is to apply this wisdom to religion! Instead, we 'kick against the pricks,' we quarrel with circumstances, we fight and protest, and undertake by main force to drag along with us our own lower selves, our divided wills, our double purposes, our half-disciplined tempers into the Kingdom of God."

THE TRUE LIFE OF MAN

Yes, someone will ask, but how do we relax and yield the control to God? Usually it is not so difficult as it sounds. It can be done by the simple act of the will—or for some, by no act of the will at all. It is a simple resignation and handing the whole matter over to God. In this act, the thing is done at once. It is by this means that our lives pass from being self-centered to God-centered. It is then that we know the peace and joy, a sense of exaltation and of security, which nothing on earth can shake.

The true life of man is not to be earth-bound but to undertake the quest for God. We have missed the whole purpose of life if we see it as something temporal. We are citizens of two countries—one earthly, the other heavenly. Wisdom dictates that the affairs of our temporal life must be caught up in the spiritual. Every earthly act ought to be tinged with the hues of the eternal.

Browning speaks of this in his poem, "Asolando":

> Then life is—to wake, not sleep,
> Rise and not rest, but press
> From earth's level where blindly creep
> Things perfected, more or less,
> To heaven's height, far and steep,
> Where, amid what strifes and storms
> May wait the adventurous quest,
> Power is Love—transports, transforms

Who aspired from worst to best,
Sought the soul's world, spurned the worm's.

We find life, then, in the surrender of our lives to God and in making of our lives an eternal climb upward to the things of God.

NEVER BEFORE has the purpose of the Creative Spirit been so clear. Never has it been so manifest that the Spirit which infuses order and law and sense into the universe has a definite and glorious and marvelous intention with the human race. It has removed all obstacles to the unification of mankind. It has obliterated distances, swept away mountains, leaped across oceans. It has made the world one for all to see. It has made all men of one flesh and blood. And now it asks, and very insistently, that men shall live as one, live in harmony and unity of purpose, practice justice and walk humbly, live as brothers. It asks them to begin now the new era of which the dreamers dreamed and for which the martyrs and saints of all the peoples died. It asks them now to institute the holy community of mankind and to translate into reality the vision and hope of Jesus and of the prophets, the Kingdom of God on earth. PIERRE VAN PAASEN.

MANY PERSONS in other countries now look on America with great suspicion, not only for the bomb but because they fear she will become imperialistic. Others might not fear Americans if they knew us as we know one another, honest and sober and neighbors. But in other countries they know that a sober nation can become drunk with victory. If Germany had not won a victory in 1870, what tragedy for the human race might have been averted!

We are still making bombs and the bombs are making hate and suspicion. We are keeping secrets and secrets breed distrust. I do not say we should now turn the secret of the bomb loose in the world, but are we ardently seeking a world in which there will be no need for bombs or secrets, a world in which science and men will be free? ALBERT EINSTEIN.
In the New York Times.

IF, TO the best of our ability, we are true and loyal, then we work not in our feeble humble strength but as living channels of the power of God in Jesus Christ. Like the servant of old, if we have the eyes of faith we shall know that "around and about us are the horses and chariots of fire," that "they who are with us are more than they that be with them."
HENRY KNOX SHERRILL.

THE FUTURE of the United States rests not so much on its technique and science and the atomic bomb as upon its parents willing to pay the price of parenthood.
JOSEPH R. SIZOO.

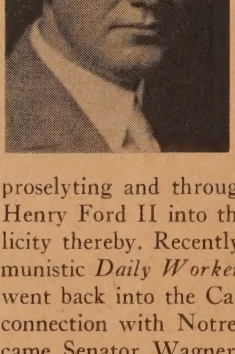
Some men look at God through their difficulties, and others look at their difficulties through God.
ROY L. SMITH.

What's Wrong With American Protestantism?

By WILLIAM WARD AYER

And the Lord hath sent unto you all his servants t prophets, rising early and sending them; but ye ha not hearkened, nor inclined your ear to hear. They sa Turn ye again now every one from his evil way, a from the evil of your doings, and dwell in the la that the Lord hath given unto you and to your fathe for ever and ever: and go not after other gods to ser them, and to worship them, and provoke me not anger with the works of your hands; and I will do y no hurt." Jeremiah 25:4-6.

WHAT'S wrong with American Protestantism This is a vital question for the church to conside and I am forced to discuss it because of the multitu of letters received from my radio audience asking t meaning of the tremendous growth of the Roman Cat olic Church in America and t



overwhelming publicity given its activities in the press and the radio.

Well, the Roman Cathol Church is making news and h power enough to get that new printed. In recent years it h won a number of converts b ginning with Heywood Brou a noted columnist and publ cist, a liberal who doubtle had some communistic leaning They have continued in the proselyting and through his Catholic wife have take Henry Ford II into their fold, gaining still more pu licity thereby. Recently one of the editors of the com munistic *Daily Worker* renounced his communism an went back into the Catholic fold and to some work i connection with Notre Dame University. Then alon came Senator Wagner, a nominal Methodist marrie to a Roman Catholic, who in an hour of serious sickness without any religion or hope thereof, joined the Cath olic Church. Then there was Clare Booth Luce, wh was impressed by the authoritarianism of the Roma Catholic Church and its claim to apostolic succession with all that goes with it; she too joined Romanism with great fanfare and front-page publicity.

THE POWER OF PUBLICITY

Now I would have my readers remember that al of us who are active evangelically win many Roma Catholics to a saving knowledge of Jesus Christ. I hav baptized more than a hundred Romanists since I hav been in New York, and scores of others who have no joined my church have come to a knowledge of Chris as a result of my preaching in the church and over th radio. As a matter of fact, a Roman Catholic pries

e under conviction of his need of a Savior. He e to see me and I talked with him as best I could is an Italian), then sent him to Christ's Mission, re there are many converted Roman Catholic sts; and now he has left the Roman Church and reparing for the evangelical ministry.

Jo Protestant could get publicity for these things American newspapers, because of the power of the nan Catholic Church over the press. Let us remem- also that we pay no special attention to the winning a Catholic who is unsaved. We have won unsaved sons of other groups to a saving knowledge of the d Jesus, and they have followed him in baptism. pay no special attention to any man's creed; it is relationship to Christ that counts with us.

However, there is much to consider and there is a blem that is to be fairly faced; there have been nendous gains by Romanism during the war. The licity given Roman Catholic chaplains, while un- btedly due individual chaplains, was all out of pro- tion to the work that they did; whereas just as le, just as consecrated, just as capable work done Protestant chaplains was ignored by the public ss.

PROTESTANTS, WAKE UP!

The elevation of cardinals several months ago, with its colorful pageantry, was publicized beyond its , it seems to me, inasmuch as the Roman Catholic urch represents a minority in American life. Sig- cantly, at the same time there was a meeting in neva of the World Council of Churches, a Protes- t organization, which was taking up matters greater n anything the cardinals were considering in their vation—yet it received only the most meager public- from the press.

Roman Catholics are awake and alive—prepared; y know the world they live in and they do something ut it. They make their numbers felt politically as l as religiously. You wonder how they get so much ce in the newspapers? I answer, They train jour- ists to occupy key positions, and these journalists y up the news of their church. Protestant journal- make no pretense of doing the same; ofttimes they e scoffed at the meetings of Protestants. Now in a se all this is legitimate in America, and whether we it or not it is commendable of Catholics to work their own church.

Protestantism has become weak. Protestants have ome a group of wishful thinkers with nebulous as, lack of loyalty and biblical ignorance.

DOCTRINAL DIVISIONS

. Protestantism is blighted by doctrinal divisions. don't mean of necessity denominational divisions, they are not an unmitigated evil. While there has n some acrimonious antipathy and antagonism in es past between Baptists, Methodists, Presbyterians l others, yet when they were spiritual, believing the le and propagating the truth with their special em- asis upon some doctrine, there was the blessing of d upon the Protestant churches.

The problem today is an entirely different one, for there is coming a very definite unity of all true believers —those of us who believe the Book, the deity of Christ, his atoning death and his return to earth again. It is this Protestant church in its several divisions that has created the greatest country on which the sun shines. The history of America was built around great revivals; and every generation from the days of the Revolution on to the end of the last war was marked by a stirring revival sweeping across the land, strengthening the churches, saving thousands upon thousands of souls and elevating the moral life of the people.

Since the last war, however, there has been no great revival. General moral and spiritual conditions have been on a sad decline. Billy Sunday was the last nation-shaking revivalist. God gave his warning before the other war. America was spared a great deal of the suffering that other nations entered into. We did not repent and we were plunged into a second world war; and unless there is revival and repentance, a third one will be upon us with all of its awful possibilities.

NO NEGATIVE MOVEMENT

Our problem, therefore, is not denominational divisions but the onslaught of modernism, of paganism, of communism, of general denial of the facts of the faith. Today millions do not know what the Protestant church stands for. They feel that we are a negative movement, a sort of anti-Catholic with nothing else in view. Now the human heart demands authority, security and serenity, and it will flock to any church or organization that claims to be able to guarantee these experiences.

For many, the Roman Church seems to present all these things. Protestantism, they say, presents division and with the division great uncertainty. Rome is authoritarian. The Roman Church is a "natural"; it makes no great demands upon the moral life of its adherents, it is substitutionary and vicarious in its services, it has its special "representative of God" upon earth and down through its hierarchy it mediates (according to its teaching) divine blessing. The priest has authority, it says, to hold one's salvation safe within his care and keeping and to forgive sins and impart extreme unction at the time of death. This appeals to the natural, to the fleshly, in the human heart. While I believe that there are many thousands of genuine Christians in the Catholic fold who trust the Lord Jesus and the power of God beyond any earthly mediatorship, nevertheless this system appeals to the human heart that realizes today that human things are going out from under us very rapidly.

MORAL COURAGE NEEDED

II. Protestantism needs doctrinal positiveness and moral courage to proclaim truth and to stand by it.

It needs especially to proclaim the truths of God, of creation, of Christ and of judgment. Protestantism is a spiritual religion, a religion of divine revelation. Our authority is not mediated to us by men but by the eternal and unchangeable Word of God, the Word of which Jesus said, "Heaven and earth shall pass away, but my Word shall not pass"; of which the psalmist said, "Thy Word, O Lord, is forever established in

heaven." It is such a Word as that of the inspired apostle in Acts 17:24-30, when to the Athenians he spoke of the unknown God whom they ignorantly worshiped and declared he was a God who made the world and all things therein, a God who dwelleth in temples not made with hands, neither is worshiped with men's hands; a God who giveth to all life and breath and all things. He spoke of a God who was the Creator of all men, for to dwell on the face of the earth, having made them of one blood; "and hath determined the times before appointed, and the bounds of their habitation."

We must, as Protestants, get deeply into our minds that the anchor of our faith is not a church but Almighty God, who is Creator and Redeemer. We must realize that men are not mere beasts of the field but beings accountable to God for time and for eternity. We must not be satisfied to live our little lives without knowing where we came from, what we are, and where we are going. We cannot be satisfied with speculation. Our church leaders should know that. We must *know*. If we do not know and we cannot tell the people the facts, millions will crowd into a church that pretends to have authority and security. The Protestant Bible demonstrates that it is the revelation of God and tells us these things, and we have a more powerful faith because we can put our trust safely in the Word of the living God.

IN AN ATOMIC AGE

Today, when atomic energy is being utilized and men's hearts are failing them for fear of the possible things to come upon our civilization, when everything is shaken and there is a possibility that everything shall be destroyed, let the church warn that God is Creator and that men are handling God's creative power. Today we see how magnificently true and scientific the Bible is. The dictum of science has been *"Ex nihilo nihil fit"* —out of nothing, nothing comes. The Bible has said: "The worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." Einstein's famous equation declaring that mass and energy are equal and the same is new only in its form of expression; for two thousand years the Bible declared the same thing in a spiritual way. The fact is, we know now that nothing is solid in the formerly accepted sense of the term but that all is energy, that if we knew the secret and could split the atom of universal construction we should have a terrific explosion of energy.

Christian people have known that the universe is the projected thought of God, that beneath all matter is spirit, that matter after all is cohesive and correlated energy. God's Word is true. Protestants who trust in the Bible have the truth. Other churches that add to the Bible or detract from it have only partial truth.

Protestants need the positiveness of belief in the Lord Jesus Christ as the divine Son of God—God manifested in the flesh: Christ, whose body was created in the workshop of Mary's body, but who was Mary's Savior; who died upon the cross for the sins of mankind, including Mary, and rose again from the tomb to live forever and who is awaiting the day of his coming for world judgment. Paul makes that plain in his great discour on Mars Hill, when he says: "And the times of th ignorance God winked at; but now commandeth a men everywhere to repent: because he hath appointe a day in the which he will judge the world in righ eousness by that Man whom he hath ordained; where he hath given assurance unto all men, in that he ha raised him from the dead."

THE AUTHORITY OF CHRIST

You may add to this all of the revelation of God will. We differ from our Catholic friends in the matte of authority. We do not believe in the authority of an church as such but in the authority of divine trut which itself creates and authorizes the church and tel who its officers are and what its program should be and especially do we stand with serenity on the autho ity and security of the Lord Jesus Christ—not merel an historical Christ but a resurrected and living Bein whose hand is upon the throttle of the universe. Ou faith is not based on an empty miracle to marvel a and to provide Easter-Sunday pageantry but upo God's Son living forever, offering mercy to a di obedient world—a Christ who is to return in judgmen

The Protestant church must come back to truth an speak with authority. We have authority. Don't b deceived into thinking that the Roman Church's au thority is superior to ours; it is vastly inferior. Ours not a mere church authority, with human lips that sha turn to clay expounding it, with some vague and un tenable apostolic succession to give it sanctity and powe for those who will not study and think the thin through. Ours is not the authority of men but th authority of the eternal truth of God: the authorit that Jesus used when he confronted the devil.

'IT IS WRITTEN'

Let us not condemn our Catholic brethren, however we have a job to do in our own backyard. We Protes tants have become soft. We do not believe in tenets, i abstinence, in self-abnegation or rigorousness of an kind. We have become easygoing: Christianity to great many has become a joy-ride, not a pilgrimage Religion has become a convenience, a sort of aid t respectability, rather than a life-transforming power We find millions of people without either religious o moral conviction, swinging out into the stream o paganism; and many in desperation are turning asid to what I have said is a boasted authority, security serenity . . . the Roman Catholic Church.

Protestants must get back to God! We must ceas boasting of our liberty and license; we must have better faith than that which says, "Millions know which church they are staying away from." We mus take ourselves seriously and our religious life seriously so that it becomes not only a sanctifying force but th very basis of all of our thought and living. Let Protes tants produce once again that which they had in th past: Bunyan's faithfulness even in Bedford jail; th courage of Ridley and Latimer burned at the stake by the state church in Britain, yet declaring that they would light a candle which would never go out in tha land of freedom and religious liberty.

...et us have the courage of Luther and the faith of ... followers who sang in the face of persecution and ...th itself:

A mighty fortress is our God,
A bulwark never failing;
Our helper, He, amid the flood
Of mortal ills prevailing. . . .
Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle.

'Meanwhile'

By J. PAUL FAUST

"... till we should all attain the unity of the faith and ...owledge of God's Son, reaching maturity, reaching ... full measure of development which belongs to the ...lness of Christ. Ephesians 4:13. (Moffatt)

...RVING STONE, in his novel based on the life of Vincent Van Gogh, summarizes in one brief para...aph the painter's struggle to master his art when ...éo Van Gogh, the painter's brother and intimate, ...s: "You seem constantly on the verge of coming into a superb maturity. I pick up each new sketch eagerly, hoping that at last it has happened. But so far . . ."

In that unfinished sentence, "But so far . . .", can be read not only the painter's failure to achieve his highest creative talents but also the reader is made aware of his own failures and shortcomings. The Christian who is sensitive to his spiritual progress knows full well what it means to be "constantly on the ...rge of coming into a superb maturity"; he also knows ...hat it means to face up to those three words, "But ... far . . .". We *would* achieve, but meanwhile . . ."

The apostle Paul was speaking of this when he wrote ... the Ephesians "to hold by the truth" and to "grow ... wholly unto" Christ. He never denies the struggle ...volved in this growth but rather "till we should all ...tain the unity of the faith and knowledge of God's ...n, reaching maturity, reaching the full measure of ...velopment which belongs to the fulness of Christ," ...ere is a "meanwhile," a struggle to attain, a perfect...g toward the goal. He also assures us that there is ...ssible a unity in faith; there is possible a knowledge ... the Son of God; there is possible the reaching of ...ature manhood and the full measure of development ...und in Christ—but meanwhile, until we attain, ...rtain measures must be taken, certain plans must be ...ade, certain programs are necessary. The meanwhile of Christian attainment is that with which all Christians from the first century unto our day have had to deal. Likewise there is a meanwhile which haunts all men everywhere.

STEPS TOWARD PERFECTION

The mother thinks of her son as a man fully matured, valiantly facing the world, but meanwhile there are many little tasks that are hers to do before he shall attain his manhood. The architect sees his building, its symmetry, its design, its practical utility, but meanwhile he must be exact in his calculations even to the minutest detail on the blueprint before it shall be attained. The painter envisions his canvas as it will hang upon the wall, yielding its satisfying pleasure to all who would look upon it, but meanwhile there are a thousand strokes of his brush and a persistent search for the harmonious blending of color before it shall be attained. The pianist reads the great music of the master, he hears within himself the melodious flow of the tones, but meanwhile he practices day after day the scales, the chords, the fingering and all that will give to him skill before he shall attain the final expression. The poet responds to the sensuous beauty of nature, but meanwhile before his poem rings true to his highest feelings there is the diligent struggle for the exact word and the congruous rhythm before he shall attain.

The doctor recognizes the possibilities of his medical science in assuaging the diseases of men, but meanwhile there are long years of study, of laboratory experiments, of daily practice, before he shall attain diagnostic skill. The miner realizes that coal is potentially heat, power and motion, but meanwhile there is the hard task of digging it out of the bowels of the earth, of loading it on cars, of breaking it up, of preparing it for market before it shall attain any usable form. The farmer foretells the hunger of men who will desire the wheat for bread, but meanwhile there is the ground to be fertilized and the ploughing, the seed to be sown and the sowing, the sun and the rain and the long days of summer before it shall attain wheat that is ready for harvest.

So the religious man has a vision of the unity of the faith and of the knowledge of the Son of God, he prophesies the maturity of manhood in its full measure of development as found in Christ, but meanwhile . . . *Meanwhile,* until we attain, there is a discipleship of discipline, a life of living, a way of going, a truth worth seeking.

This meanwhile is not only a part of man's individual life; it is also a part of his corporate life. The society of which he is a part also faces a meanwhile in its development.

WHEN UTOPIAS FAIL

Every new era in mankind's history has presented to the world an idealized perfection in the civilization of men. Plato's "Republic and Laws," More's "Utopia," Campanella's "City of the Sun," Streeter's "Federal Union"—all of these have given to us the vision of mankind's mature manhood, of man's full measure of development. But the cataclysmic and unsighted march

of events has overthrown these utopias and even now overthrows them. Instead of grasping the full glory of man's goals, men have snatched at whatever *looked* secure, whatever had the appearance of unity. In all the high vision of the utopian ideal there is one word which plagues the existence of man—"meanwhile."

H. G. Wells published a novel in 1926 which he titled *Meanwhile.* It is a book of sobering reality but also of visionary idealism. In it the author points out that knowledge has grown greatly, but it has to grow enormously diffused before things can be handled on such a scale as will give a real world peace, a world system of economics, a universal disciplined and educated life. Meanwhile all sorts of beautiful and splendid things might happen in this world, but they happen accidentally, he says; you cannot make a complete life of them. You cannot take a life or a group of lives and give it a perfect existence, secluded and apart, in a blundering world. Man is a social creature and you can not be gods in Italy while there remains a single suffering cripple in China or Peru; you can not be a gentleman entirely while a single underpaid miner curses the coal he wins for you. The nearest one can get to perfection in life now, said Mr. Wells, is to work for the greatness to come.

And then one of the characters in the novel says: "We have to work for the work and take happiness for the wildflower it is. Some day men will cultivate their happiness in gardens, a great variety of beautiful happinesses, happinesses grown under glass, happinesses all the year round. Such things are not for us, they will come. Meanwhile . . ." And then another character in the story makes this blunt appraisal of the discussion. "I perceive," he says, "that I have been meanwhiling all my life. Meanwhile . . . Have I been living? No, I have been meanwhiling away my time."

'THE FULNESS OF CHRIST'

Now the difficulty in our Christian position comes when this secular philosophy of the meanwhile becomes merged in our Christian thought. We are carried far away from the apostle Paul's understanding of the Christian's endeavor. The temptation we face as Christians is to accept the idea that we also have been meanwhiling away our time. We forget that the difference in the secular and the spiritual is an appraisal of faith.

It is easy to say, "Some day men will cultivate their happinesses in gardens"; but in the saying there is much more wishful thinking than reality. The Christian, however, speaks of "reaching maturity, of reaching the full measure of development which belongs to the fulness of Christ," and when he speaks it is in the reality of his *faith* which is undergirded by the divine wisdom of Christ himself.

Yes, the prophets of the world's utopias have spoken of mankind's mature manhood, of man's full measure of development. But Paul went beyond that, he adds to that; his meanwhile is not distress or uncertainty, but rather to the apostle meanwhile meant that the pathway unto God was already a part of God. Meanwhile for Paul meant that living our lives we are already possessing life; meanwhile for the Christian is a process of growth inseparable from the final fo It is found in Christ. Such a meanwhile is not visi ary, it is not utopian, it is not something beyond apart from this world. For meanwhile, says the apos as we strive to attain unity in faith and knowledge already have that faith and knowledge in the Son God; meanwhile, until we reach mature manhood that full measure of development, we have that m hood and that development already in Christ hims

So, then, the meanwhile of the Christian life is a futile, otherworldly, impossible goal; rather it is t vital, real and possible experience of a Christ-cente life. For we, as we follow him, become like him. As work in his service we are the manifestations of service. As we together build the body of Christ, we his body. There is no duration in the Christian li there is no suspension of Christian activity; there is intermediate meanwhile. For that which we desire Christians shall be even as it has already been found Jesus of Nazareth whom we call Lord and Master, Christ.

SEEK the Kingdom of God and its righteousne Wipe away the tears now! Not God! You do Not in heaven! But here and now, on this earth, our time! If tears are to flow, let them flow in heav There have been enough tears shed on this earth. I them flow in heaven! I mean those tears of whi Jesus spoke, tears of sheer joy over men repenting the past and turning up a new road, by deciding, resolving henceforth to live as brothers in a univers community of peace and cooperation, in a social ord that will reflect in its harmony the splendid harmo of the cosmic order. Seek the Kingdom of God! St sanctioning mass murder and preparing for mass mu der and a new crop of widows and orphans! Isn't time to become human at last, to put behind us inhumanity, as a grown man puts childish things b hind him? PIERRE VAN PASSEN.

WE DEFEND religion too much. Vital religion, li good music, needs no defense but rendition. A wranglin controversy in support of religion is precisely as if t members of an orchestra should beat folks over t head with their violins to prove that music is beautifu But such procedure is no way to prove that music beautiful. Play it. HARRY EMERSON FOSDICK.

MAGNIFICENT moral ideals like democracy an brotherhood are impotent because we are trying t maintain them apart from the Christian faith tha produced them. SAMUEL M. CAVERT.

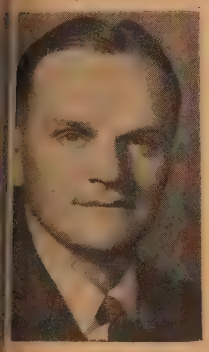
THERE IS no other way of creating an internationa *ethos* than the preaching of the Gospel of God as th Lord of the nations, and as the Father of the mer women and children out of whose mutual relations th mirages called nations are conjured up. It is onl through a sense of the common Fatherhood of Go that we can hope to awaken a sense of the brotherhoo of man. Thus there can be no international *etho* without a religious basis. ARNOLD TOYNBEE.

Happened on Main Street

By FRED E. LUCHS

nd the scribes and Pharisees brought unto Jesus a an taken in adultery. And when they had set her in nidst they said: 'Master, this woman was taken in tery, in the very act.' John 8:3-4.

HE WOMAN probably never had a chance. The forces of circumstance had allied themselves against An unfortunate incident led to a breakdown in als, and then her bad habits caught up with her finally she was taken in adultery. What experiences had paved the way to that distressingly dramatic moment when we first meet her? What was the initial factor, or set of factors, which set her on the road to failure?



She may have fallen into this unfortunate circumstance because of economic factors. An English movie entitled "Love on the Dole" was shown in America. The film pictured what happens to young people when economic forces are arrayed ainst them. The characters in the play wanted to do ht. They started out with high ideals. Then came strikes, unemployment and consequent poverty, and ose young people lowered their ideals to meet the anging conditions. This can happen when girls are id below-subsistence wages. Wanting the normal ings which all girls desire and which are denied them cause of poverty, young women find a way to get em. At first their desires are easily satisfied, but this warranted intimacy often leads them to the unhappy id of our biblical character.

'WHERE AM I TO GO?'

A second factor might be sociological. American parts today are fortunate in that they do not face the roblems which our forefathers ent their early lives in a foreign country. They came America, and there endeavored to rear their children the customs which had been prevalent in their Euroean background. In some European countries when a oung man calls at the home of a young woman he has ne intention—marriage. In the early twentieth cenury many parents of European background expected young man to marry their daughter if he called on er. But the daughter may not have cared to marry the oung man. The daughter wanted social life. Therefore ne met her boy friends in clandestine places, away from ome, in a bad environment. As a result, many young eople drifted away from the standards of their parents. Some young people of today are hindered as they try live a moral life. The nearest Athenians have come that situation was brought to our minds by the local newspaper. It presented the question of a young lady whose parents had forbidden her to go to a beer parlor. Her reply was one which should disturb the conscience of all parents and incite to action the religious and social forces of our town. She said: "But where am I to go? I'm too old for the Youth Center, and not being in college I cannot go to the Grill." Where do young people go who have no supervised recreational facilities? One answer is that they may go to places where conditions favor the kind of life which the adulteress lived.

EMOTION AS A FACTOR

A third factor which may explain why many girls fail in moral adjustments is psychological. A girl who is insecure, or marked with feelings of inferiority, will react under given external circumstances in ways which others more stable, or more secure, or more competent would not. Some people do not have complete control of their emotions. This may be due to faulty parental training. Some girls are more easily wrought up emotionally than others. They are weak in the face of temptations which would not affect others. They demand much affection. A stimulus which would leave us cold, or nauseate us, may overwhelm them. Some girls may have feelings of inadequacy because they are not attractive and feel that immoral intimacy is the only way in which they can receive attention from men. Other girls are bored with living and want to find excitement, and never stop to look at the signposts down the road they are traveling.

Maybe the contributing factors come through family. The parents fall down. They may not set up good social relationships in the home, or they are so concerned about their own amusements that they let their children walk the streets or stay alone at home while they enjoy themselves. Maybe we parents push our children down the road to moral delinquency! In some areas of America, prior to the war, Negro women came into white homes, working from mid-morning until after dinner in the evening, seven days a week with two afternoons off, at a salary of five dollars per week. Where did the children of these women spend their leisure? In what poolrooms were they learning bad habits? In what joints were they experiencing a kind of development that did not promise a happy married life?

From these possible factors contributing to her downfall, choose the one which seems to you most likely. Your decision may be correct. Having understood what led to the girl's downfall, let us get back to her story. Two men on each side are dragging her. The crowd pour their jeers upon her. "And the scribes and Pharisees brought unto Jesus a woman taken in adultery. And when they had set her in the midst they said: 'Master, this woman was taken in adultery, in the very act'."

THE LAW—AND AN ERRING WOMAN

These men had the facts. They continued: "Teacher, Moses in the law commanded us that such should be stoned." And then they probably held up a copy of the Law and showed it to him. "There! There it is! In

Leviticus, twentieth chapter, tenth verse." And one young fellow, more scholarly than wise, pointed out the footnotes showing a comment by a contemporary scholar. "Master, this goes back to Moses." The case was clear, black and white. There were two sides—the right and the wrong. And the woman was wrong. She didn't have a chance. She had sinned. Moses had said, "Such should be stoned." Let her pay the price. Guilty!

These men made one mistake. It came from their double desire to wreak sadistic cruelty. They might have indulged in an orgy of throwing stones against her breast and body and face until death came to soothe her agony. Then they could have drawn their robes about them and have gone home smug in the knowledge that tradition had been upheld. But they also wanted to punish Jesus, this publican-lover, this teacher who spent his time with irreligious folk, with wine-bibbers, with the men who sang on streetcorners. They foolishly asked: "Jesus, what do you say? Should we, or should we not stone her," Now they had him! If he said, "Yes, by all means stone her," he would lose the good will of the masses. If he said, "No, let her go," he would lose the support of the Jews who adhered strictly to the Law.

WHEN JESUS WROTE ON THE GROUND

These snoopers then turned their barbs upon Jesus. They were sadists and enjoyed seeing people suffer. As the moments ticked silently away, the scribes and Pharisees felt that their ruse had succeeded. His silence betrayed Jesus' bewilderment. "And Jesus stooped down and with his finger wrote on the ground as though he heard them not." He ignored them. In their anticipation, they began to taunt him. "Jesus, tell us. We must have your answer. You are a teacher. The people love you. You may hand down some decree which will be eagerly read by scribes in the generations to come." His silence finally infuriated them. They became less courteous: "Master, you who parade your religion—if you aren't a coward, speak out. You say, 'I have not come to destroy the law.' Now what shall we do?" And then Jesus lifted himself up and said: 'He that is without sin among you, let him first cast a stone at her.' And again he stooped down and wrote on the ground."

Now the silence was in another quarter. Each man sought out the pages of his own biography. One thought of funds which he had embezzled. Another thought of workmen underpaid. Another how he had violated the law of Moses on the last Sabbath. Another of the customer he had overcharged. One had beaten his family unmercifully. Another had cheated his brother out of an inheritance. "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last. And Jesus was left alone, and the woman standing in the midst."

Was Jesus waiting for this opportunity? A time to admonish her? To give her six reasons for being virtuous? To teach her that the wages of sin is death and the way of the transgressor hard? Would he give her a picture of herself dangling over the precipice and burning in eternal fires? What would Jesus do? The t were alone. Without embarrassment to her, he co point out to her the folly of her ways. And then Je looked up and saw none but the woman. Seeing no o he asked her two questions: "Woman, where are th Has no one condemned you?"

The young woman is now given a chance to ma her defense, to purge herself of all the hatred, bitt ness and vengeance stored up within her. At last chance to vindicate herself, to explain why she h done this thing, and to pour her contempt upon h accusers. But no vengeance came forth. In meekn came her answer: "No man has condemned me."

Jesus saw her humility. Jesus beheld not the braze ness of the hardened woman of the streets, but the se abasement of one who has sinned and who does not t to defend that sin. She repented. She needed not co demnation, but help. He replied: "Neither do I co demn thee. Go."

'GO, AND SIN NO MORE'

"Jesus of Nazareth," the populace asks, "you me you have nothing to give to people of this kind? I you wash your hands of these affairs? Do you condo them? Do you believe that this is the way people oug to live?" But wait until Jesus finishes. He continue "Neither do I condemn thee! go and sin no more."

Jesus understood the adulteress. He discerned wh she had come to this unfortunate experience. He su mised what factors led to her downfall. He gave h sympathy. This woman was standing at the door death. What he said could have opened those doo and drawn her in. He gave her compassion, which sympathy put into action. He not only wished to fr her from her predicament, but he wished to set her o her way toward new goals. Finally, Jesus forgave. H was willing to overlook all that had happened. No a cusing finger would be pointed at her.

But the woman was not the only sinner who ha stood before him in this story. The scribes and Pha isees, the condemners, also sinned. How did Jesus de with them? He understood those persons, too. H understood how a man can be so devoted to the form of religion that he loses the human touch. He knev how a man can be so loyal to a tradition, to a set o laws, that the Law supersedes the person victimized b the Law. He had sympathy. He himself lived under th Law. He saw how it could harden a man unless he ha the love of God in his heart. But he had compassion too, in that he held up to them a religious ideal whic would set them again on the pathway home. Did he for give? He condemned none of them. He brought thei consciences face to face with God as they walked ou of the picture.

WHEN RELIGION GETS IN THE WAY

Here is a picture for church people. Here is pointe the pathway for Christians endeavoring to live wit evildoers. Our religion may get in the way. We ma have enough religion to detect the evildoer whether h is a scribe or an adulteress, the condemner or the ac cused; but do we have enough religion to be charitable We may have enough religion to see the difference be

n good and evil, but do we have enough re-
n to be merciful toward the sinner and the
crite?

ecently a man was congratulated on his great
stian faith. He was told that he should be grateful
is mother who had so influenced him. For he had
n up in a Christian home with a mother who was
n as the best Bible student in the community and
e woman who could make the best public prayers.
the man's reply startled the friend of the family:
. What religion I have, I owe to my father. Mother
no charity in her soul."

et us take the story out of this book of human ex-
nce and set it on Main Street. You see them in
guilt walking by—the adulteress, the hypocrite,
itter, the exploiter, the drunkard, the vile, the vin-
ve, the jealous, the gossip. We could be the legal-
roving by chapter and verse where they err. We
d be the perfectionist holding up our lofty ideals
painting the sins of these, the damned. We could
e smug scorner pointing out these sinners and in-
lly saying, "My skirts are clean."

'e could be, but as Christians—dare we?

HIS COUNTRY is in deadly peril. A creeping rot
oral disintegration is eating into our nation. The
ts of teen-age boys and girls all over the country
staggering. I do not blame the youngsters; I blame
arents. Youthful crime will continue until parents
e in every home a sanctuary for good citizenship
instill in their children fundamental principles.
rents disregard this responsibility, their consciences
bear the guilt for the lawless acts of their children.

J. EDGAR HOOVER.

OD CREATED this moral world in which disregard
ruth, of justice, of the needs and well-being of
rs, the placing of material values ahead of spiritual
es is bound to bring disaster. . . . If the New World
be built upon Christian fundamentals, how else
the foundations be laid save through each one of
mparting by our lives and by our words to the
viduals whom we touch a truer and a deeper under-
ding of Christ and Christ's truth?

FRANCIS B. SAYRE.

OBODY expects a machine to turn out a first-class
uct when parts are broken or worn by much
ion. Can we expect first-class citizens to come
homes that are broken or where parents fail to do
job?

FATHER FLANAGAN.

LIGIOUS freedom is not freedom from the responsi-
es and duties of citizenship. No man has true re-
n who reserves it for home or Sunday and fails to
t as a resource for daily living and public service.

LUTHER A. WEIGLE.

MAN may be very close to the Kingdom of God,
we must never allow ourselves to forget that it has
ite boundaries and we can still be outside.

ROY L. SMITH.

The Right Order in Seeking God

By GEORGE LAWRENCE PARKER

Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name. Psalm 86:11.

THE ORDER in which we do things is often the basis of success or failure. If we begin at the wrong end we are likely to come out at the wrong end. If we are to cook a meal we must first assemble all the materials that go into that meal; if we are to conduct a business we must first plan out and arrange all the elements of uncertainty, competition, excess of trade and dull seasons of trade which enter into that business; in the routine of daily living that man has the most peace who bit by bit gets into the right order of doing the duties that must be done.

If we look further we find that this principle of the right order holds in the policies and practices of government. The Paris Peace Conference spent weeks and weeks working out its order of procedure. Some of that time may have been wasted time, but to get the right succession of debate and procedure was an absolute necessity.

PRACTICE COMES FIRST

The same principle holds in our search for life's spiritual realities. We may say that it holds true in our search for God. My own belief is that this rule of procedure is true in religion because it is based on fact—that is, because it is a scientific principle.

This 11th verse of the 86th Psalm which forms our text is put in the right order; and it is not the order that many people follow in their search for God. Most people, all of us at times, put the order this way: "If I have a heart that is united, a wholehearted spirit, a mind free and unbroken by disturbances, then I can learn the truth; and when I have learned the truth then I can walk in the ways of God." We reverse the order of this laboratory rule of the Psalm; we put theory first whereas the psalmist puts learning and practice first.

Most people, especially we who boast of our phrase, "the modern mind," are seeking truth, and we freely say that when we have found the truth we will walk in it. It is a sad sight today to see the masses of people who are waiting for truth to flash upon them like a bolt of lightning but who refuse to see the small burning bush of truth right at their side in the common round and the ordinary routine.

'AT THE END OF OUR TETHER'

A friend of mine not long ago went through the wards of a hospital for the mentally ill, a place for "sick minds." It was the custom to allow certain patients to

attend religious worship when they could do so. As the service was dismissed on one Sunday my friend heard a patient yelling in the churchyard at the top of his voice: "God, God, God! Who is God? Where is he? Who ever saw God? Who ever heard him? Who ever touched him? Who knows anything about him? God, God, God, who knows anything about him?" This mentally sick man was, in H. G. Wells' phrase, a "mind at the end of his tether." The frequent use of the word God by the preacher had only increased this poor man's illness.

There are many sane people who utter this same cry; and all of us often reach the end of our tether. I would like to go aside right here for one brief remark on this persistent and wild cry after God. I would like to say this: this feeling of desperation is painful, but it should not discourage us. None of us need to think we are sick souls when we utter this cry. None of us need to sink into despair when this wail surges up irresistibly in our souls. Remember that the wide ocean of the soul is nonetheless the real ocean even though storms whip it into waves and fog covers its expanse. The ocean of our soul is still the ocean no matter what weather broods over its surface.

APPLYING THE APPRENTICE IDEA

Look then at the right order in which this 86th Psalm puts the matter: "Teach me thy way, O Lord; I will walk in thy truth; unite my heart." Put into plain language the words read like this: "Let me see, O Lord, how you do things, then I will know how true you are, and then my insight will be, in my degree, just like your insight." Or they read like this: "Let me follow you around, O Lord, and then I will understand your principles of action; and then my whole nature will be really united with you and with your truth."

There used to be a system of teaching practical trades which was called the apprentice system. A boy who wished to be a carpenter was apprenticed to a carpenter, a plumber to a plumber, a farmer to a farmer. Of course that system still prevails even though we do not now use the word apprenticeship; we have dolled the word up and now call it vocational training; but the meaning is the same.

Whatever we are going to do we must go to school to that thing. Antioch College, that famous little college founded by Horace Mann, has earned its rightful reputation by having its students take classroom work for six weeks and then go out into factories and offices for six weeks to learn things that the classroom could never teach them. These students are saying: "Teach me thy way and I will walk in thy truth; unite my heart into this job of mine and I will know it up and down; I will be no longer a mere slave or piecemeal worker but will be heart and soul tied together with my chosen task."

'HE THAT DOETH THE WILL'

It seems to me that our modern perplexities spring from our denial of this great principle. The word of this 86th Psalm is not at all unlike the word that Jesus spoke, "He that doeth my will shall know of the doctrine." It is exactly what any mother says when her child asks to learn how to cook a meal; her reply is "Well, come and help me get supper and you will le how to cook."

I do not mean to say that we can satisfy all our d longings for God and for truth by frittering our t away at this or that little bit of religion. I for my grow weary of some modern teaching that says all t we need to do is to be honest, kind, decent, gentle respectable; that by these bits of good conduct we sl soon find ourselves truly religious and filled with pe No, I do not think that this is enough. There are dep in the soul that are not satisfied with this kinderga teaching.

But I am sure, nevertheless, that there is a learn process that is the only way to truth. I am sure that cannot make a vague and inspired leap into truth. I sure that God and truth cannot be comprehended flighty, impatient, ecstatic jumps into truth.

SCIENCE NO FOE TO RELIGION

We hear much today of religion and science; h heard it for centuries. Many have declared that if know enough of science we have learned the ways God. Surely by this time we ought to see the foolishn of that assumption. Such mere science has led us into deep quagmire where we now stand. The latest ass tion of science is that if we know enough facts ab gases, about plutonium and atoms, we can kill that ma more people. A truly wonderful conclusion! And all while our hospitals are suffering for meat, for m doctors, for more nurses, for more cures for the co mon cold and cancer.

We need a reversal of our scientific ideas. We ne to see that the actual facts of man's inner life are scientifically true as the latest discovery in the labo tory. The motions and emotions of our inner spirits as indubitable facts as the discoveries of an Einstein of a Millikan or Karl Compton. Are not all of us wea of living in two worlds? Are we not weary of sayi that in physical things like gases, neutrons, stars, win and atoms God works by law and order, but that insi our souls God works by mere chance, guess and cident? Are we not weary of holding up our hands t wise and orderly God in the laboratory, and th coming out into our personal lives to say: "We have law here, we can only trust to luck and chance"?

ONE WORLD, AFTER ALL

Are we not weary of having one world which constantly held up before us for admiration and alm for worship, the world of visible science, and havi another world, the world of our inner personaliti trampled beneath our feet as a thing of fairy tales, a of doubt, worthy only of our despising? Is it sensi that we have a God Emeritus in the soul but at the sa time have a God who is increasingly active in disclosi to us the marvelous secret of the newest kind of refri erator?

Certainly in this church you and I go all the w with scientific progress; we do not balk at any scie tific principle that proves its case, and gives us its lig But we are at a moment when our self-respect as hum

cannot live in peace in two different kinds of d, one of order and law and one of mere guess-:.

his is why I think that our text is a scientific direc- and motto: "Teach me thy way, O Lord; I will . in thy truth; unite my heart."

SOME MAJESTIC AFFIRMATIVES

et me close with one or two questions. Is this whole ratory idea of faith and religion easy; is it a smooth way? No, it is not. Will any two of us work it out actly the same way? No, we will not. Is there any t at which we shall be able to say, "Now I know bout God, for he has taught me"? No, there is no point; just exactly as there is no such point in the r kind of science.

ut against these negatives there are some majestic matives. Is there a point at which we can say, "My onal life has gone to school to God; and though I in the beginners' class nevertheless I am learning n him; he recognizes me as one of his students"? here any point at which we may say, "Bit by bit I learning just how God does his job"? Yes, there are points; and we may find them if we wish to.

We may lay our complaining and fretful tone of life against the life of the Infinite Spirit and learn his ience. We may lay our disappointments up against aching love and learn to have larger hope for our rld. We may lean our weakness up against his ngth and grow stronger ourselves. When we are pted to hate and criticize human nature, we can e on the workings of love that are visible in our verse and can actually increase our own capacity for love. And when we are almost tempted to deny righteousness and to say that the world at this hour contains no moral law, we can observe that there is no sign of any breach in the righteousness nor in the moral law of God.

What I have pointed out this morning is really nothing more nor less than the test of experience. It is our own experience and that alone can really interpret God to us. There is need for theology, of course; and perhaps there may be need for creeds and theories. But in the long run everything that is worth proving about God comes for that proof into the judgment seat of our experience.

It is to be feared that many people are ready to accept any witness except the witness of their own conscience and experience. It is no wonder that religion seems unreal to them.

EXPERIENCE MUST INTERPRET GOD

To take the first step as a learner, a student, a scholar, "Teach me thy way" is our matriculation into the school of God. Then to walk in his truth as we gradually watch him at work—that is to pass into positive contact with him; as in a school or college, we get the spirit of the place. And then comes our graduation diploma; our heart is "united." The old division in our nature may not be cured but it does turn its face toward victory. We feel that we are no longer a lot of jumbled fragments, but coherent, stable, significant persons. Our heart is united; we have meaning for ourselves; and over us spreads the amazing consciousness that after all we are somewhat like God himself. By putting the whole thing in the right order we come out

A Pastoral Prayer

By FRANK HALLIDAY FERRIS

THOU in whom and by whom we live, Source of the light that never fades, the love that never s, the life that never ends, who hast set within us a it which answers to Thine own, we gather here to mune with Thee, to express our gratitude for the t and our hope for the morrow.

We thank Thee for sweet and hallowed memories, the homes from which we came, for the friends ose devotion we have proved, for those who loved better than they loved themselves, for the wealth ueathed to us by the past. No other age has been to so much knowledge, beauty, power. Poets, phets, artists, scholars, men of science have laid r gifts at our feet. We rejoice in the beauty created man's hand and brain and in the vaster beauty cre- l by Thee, in nature bursting forth in bud and ver, in the good earth which nourishes our souls with beauty Thou hast planned for us as it feeds our ies with bread.

O Thou in whom our fathers trusted, we thank ee that Thou who hast never forsaken Thy children art still our refuge and our strong tower. It is not always easy to hold on to our courage and self-control, to keep faith with our fellows, to maintain the integrity of our own souls. Tomorrow we are going out into a difficult world. Tomorrow we shall be part of a society which often appeals to our worst. Tomorrow we shall be tempted to think that amid the handicaps and hardships of the time we cannot get out the best that is in us. Tomorrow we are likely to forget that difficult days bring out the weakness of the weak and the strength of the strong, and that some never bring out the best that is in them until they face a struggle against odds. Tomorrow that test is going to fall on some of us. Help us to meet it.

O Thou great Friend of all the sons of men, always in one way or another we have believed in Thee, but often we face the deeper difficulty of believing in ourselves. Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God! Help us to believe that and to live it. Through Jesus Christ our Lord. Amen.

at the right end. Experience gives us truth, and truth leads us into oneness, wholeness, spiritual reality.

It is a wonderful process and a scientific one. The growth of God within our finite souls is the greatest of all laboratory discoveries.

SCIENCE has brought forth this danger [the atom bomb], but the real problem is in the minds and hearts of men. We will not change the hearts of other men by mechanisms, but by changing *our* hearts and speaking bravely. . . . When we are clear in heart and mind—only then shall we find courage to surmount the fear which haunts the world. ALBERT EINSTEIN.

THE WORLD is certainly a mess and what helps make it a mess is not simply politics, nationalism, imperialism and all the ungodly forces that divide us, but alas, religion. HARRY EMERSON FOSDICK

THE KINGDOM OF GOD is something to which we can give, not something from which we are to get.
ROY L. SMITH

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good.
RALPH WALDO EMERSON

Running a Race

A Sermon for Children by Peter H. Pleune

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Hebrews 12:1.

WE DO NOT KNOW who wrote the book of Hebrews. Some people think it may have been a woman by the name of Priscilla; but whoever wrote it was very wise, and I think especially wise because of this one sentence which tells about life just like a race.

It is fun to run a race, but it is serious business too, if we want to win. We must never get the idea that we are to have no fun in life. A large part of life is just play; but life is serious also, and is just like a race.

If you are to run a race, the first thing you do is to get ready for it. You brush the hair out of your eyes so as to see well. If you are wearing an overcoat you take it off so that it won't flop about your legs. If you have anything heavy in your pockets you lay it aside. You do not want to carry anything along that will make the race harder for you instead of easier. That is just plain common sense, isn't it?

GETTING READY FOR THE RACE

Well, that is what the Bible tells you to do—get ready *now* to run the race of life. It says that we must "lay aside every weight and the sin which doth so easily beset us." Sins will bother very much. If you tell lies and are disobedient, if you are tricky and dishonest, remember that those things are sins. They will keep you from running straight and true, like your hair getting into your eyes and your overcoat wrapping itself around your legs. You cannot run a good race if you do not see clearly, and if sins tangle up your feet. Others will be sure to get ahead of you.

But there are some things that are not sins that will make it hard for you to run fast. There are weights that are not sins. It is very important to learn this. Many grown people have a good deal of trouble deciding what they ought to do, because they say about ma things: "I cannot see that this or that is wrong. I do believe that it is a sin; so I am going to do it." Th think that sins are the only things that bother, wh very often they ought to leave certain things alo because they are heavy weights—even if they are n sins. Such people try to be Christians, but it is ha work because of the things they drag along with th all the time.

And there are some things, as you start the race life, that will bother you, even if they are not sins. I a not sure that laziness is a sin, but I know that no la boy ever won a race. To be lazy will bother you your life. To think yourself just a little better-looki than someone else may not be a sin. It may be tru but it is a weight. You cannot run very far or very f if you are always thinking of how pretty you look. T be impolite and unmannerly is a weight, and you w find it a heavy load if you do not learn to drop it no The boy who always says, "Why do I have to do that is carrying extra weight in his race. And the girl w always says, "Wait a minute," is going to be slow her life unless she lays that aside now.

You cannot run at all in the Christian race if y lie and cheat and steal. You may be a Christian if y are lazy, and have a good opinion of yourself, if y are impolite, if you always first must know "why" want to wait awhile before you do what you ought do; but you won't be a very good Christian. All of have enough to bother us in running the Christian ra without carrying along anything we should leave b hind. We have to wear shoes when we run, but w wear rubber boots?

PATIENCE IS NECESSARY

Then the Bible says, "run with patience the race That means keeping at it. We get tired, of course, b the people who know most about running a race s that if you keep it up you will get your "second wind Haven't you, while running, perhaps to a fire, thoug after running awhile that you would just have to st

se you couldn't go another step, and then by
ng just a little farther found you could keep it up
all? By keeping on you get your *second wind.*
is running with patience.

t you should run your race, too, because somebody
oking at you. It is always easier if someone is
ning you, isn't it? The Bible says that there is a
cloud of witnesses. That means that the grand-
is full. All who know you and love you—your
ds and your father and mother—are watching.
are cheering for you, and expecting you to run
and long. But most of all God is watching, and
cheering for you, too!

Wherefore seeing we also are compassed about with
reat a cloud of witnesses, let us lay aside every
ht, and the sin which doth so easily beset us, and
s run with patience the race that is set before us."

Grant us, Lord, Thy grace,
For the running of our race.
Help us long and hard to run;
Give us courage, Lord, to shun
The weights and sins besetting,
And the folly of forgetting,
That upon us from the skies,
Rest Thy loving, watchful eyes.
In Jesus' name. Amen.

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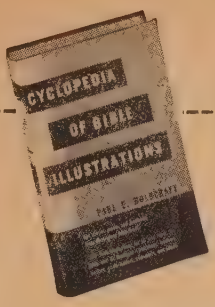

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Hidden Sources of Preaching Power

A Study of Bishop William A. Quayle

By THOMAS H. MARSH

OVER twenty years ago the editor of the *Christian Century* wrote that Bishop William A. Quayle could play with human emotions as Beecher and Talmage did, and further, that frequently he did so, but always to good purpose.

Having recently studied the life and work of Quayle, I could demonstrate the truth of the above statement with scores of illustrations and testimonials. Quayle was not infrequently called a "genius"; it was said that on occasions he "electrified" his audiences. His listeners would laugh heartily, and before they realized what was happening they would find themselves crying. Not every lecture or sermon was so completely successful, but they were successful often enough so that, as one writer described the situation, only one thing determined the size of the crowd when it was announced that Quayle was to speak, and that one thing was the size of the auditorium in which he was to give the address.

● *A Man of Superior Qualities*

Bishops, ministers, senators, business men, writers, and in fact men from all vocations were profuse in their praise of Quayle's ability as a preacher when he was at his best. One quotation will illustrate how lavishly some of the best minds of Quayle's time praised his attainments. Joseph L. Bristow wrote in the *Christian Advocate* of March 26, 1925: "I have known every President since Benjamin Harrison and more or less intimately all prominent men in American public life for twenty-five years. I unhesitatingly state that William A. Quayle had the most brilliant mind that I have ever known. . . . He was a profounder scholar than Lodge. His soul possessed the moral grandeur of McKinley, and he was moved by a profound religious fervor. He had as marvelous a memory as Blaine, and his oratory was more brilliant than that of Dolliver, Bailey or Conkling. No other American possessed so many superior qualities in such a superb degree."

As one reads the abundant evidence pertaining to Quayle's preaching, the conclusion is inevitable that he was a preacher of great power.

Students of rhetoric recognize that there are sources of power which a speaker may possess which are easily discernible, such as an unusual vocabulary, an effective voice, an attractive physical presence and other similar characteristics which may be quickly catalogued. On the other hand, some of the greatest sources of power for a speaker are not so obvious and are sometimes difficult to discover even after a thorough analysis of the speaker and his work has been made.

● *His Conversion Was Genuine*

May I venture an opinion as to some of these hidden sources of power which contributed to Quayle's success as a preacher of great power? The first of these sources was his experience of conversion. To John Wesley the real experience of conversion did not come until after he had preached for a few years. The conversion experience came to Quayle when he was but a lad. On a stormy, rainy night, in a pioneer Kansas country schoolhouse, he bowed his head on a dictionary and dedicated himself wholly unto God. This motivating experience of conversion did not come to either of these famous Methodists until after a strenuous mental and spiritual struggle. This experience gave driving power and understanding to Quayle's preaching, because he knew what a difference it made in his own life. The purpose of all preaching, he stated, was to lead men to God and to help keep them with God. He preached with a purpose and dedicated himself wholly to this purpose, and his own experience was a witness for him of the importance of what he was doing.

As audiences listened with rapt attention as Quayle presented some idea in a new light, they were not aware of the years of study which had preceded the talk to which they had just listened. An important source of Quayle's power as a preacher was the discipline of study which he followed. He studied from the time he possessed only an almanac and a New Testament which he devoured mentally as a lad while the horses were "ruminating" at the end of the corn rows, until as a retired bishop he lay paralyzed in bed and ordered the latest edition of a large dictionary so he could be sure he would get well of the correct disease.

● *Political Thoughts and Actions*

In a sermon preached in the St. James Methodist Church, Chicago, Quayle stated that, personally, "I am elated that I have had the phy grit, bone and sinew to work at rate of eighteen hours a day f good many years." As he stated another occasion, he thought he ne only four hours' rest each Quayle's vast energy which he pended in the discipline of study a source of steady power for him

When William was but a few old an incident occurred in the fa which carried over into Qua adulthood and affected his whole in regard to his political thoughts actions. As the *St. Louis G Democrat* for March 11, 1925, plains it, Quayle's political convict "were tinctured with Republican of an almost religious zealotry." few days after Quayle was born, *Globe Democrat* continues, "he hurriedly taken from Missouri ac the line into Kansas by parents w of Lincoln's viewpoints, sought, veritable fugitives, escape from political intolerance of the time."

It seems reasonable to conclude t if the Democrats of that day cha Quayle's family out of Missouri fugitives because of the views t held about slavery, as an adult Qua would work zealously for Republi policies. Further, it is not at all possible that this flight as fugitives a covered wagon soon after the bi of Quayle was one of the causes the early death of Quayle's moth As an adult Quayle would find m reasons for supporting Republi policies, but none of these reas quite explains his zealous support his party. An emotional reinforcem of his thinking came from this ea family experience and became a dr ing source of power in Quayle's litical thinking.

● *He Learned Sympat Through Sufferi*

Suffering may or may not beco a source of power for an individu Quayle experienced more than share of sorrow, yet he used this e perience of suffering as a means understanding better, and ministeri more effectively to others who were distress.

For more than a dozen yea Quayle watched his beautiful and t ented daughter slowly waste away a finally die of cancer. These hear breaking years are told about in *T Story of Margaret,* beautifully a touchingly written, which unkno ingly reveals the great soul of a gre

Those who suffer greatly live
ly, and those years of personal
y became for Quayle years which
d to his understanding of and
athy with those who needed help.

• *Quayle's 'Call to Preach'*

hese, then, are a few of the less
ous sources of power which
yle drew upon as a preacher. Just
re his death Quayle revealed an-
r source of power which he had
talked about, but which had been
him all his adult life. As he lay
alyzed, unable to speak, with great
rt he moved a finger to a segment
a verse in the New Testament
ch reads: "Allowed of God to be
in trust with the Gospel." Theo-
ans might call this incident an af-
nation of his "call to preach."
natever else it was, this act re
led one of those hidden sources of
ver which enabled Quayle to be
ne the servant of his Master, and
reacher of his Word.
Twenty-two years after Quayle
ced his paralyzed finger on that
ment of Scripture, this writer vis-
d a beautiful little cemetery in
ldwin, Kansas. Stopping by a mod-
headstone I read these words:

WILLIAM ALFRED QUAYLE
'Allowed of God to be put in trust with the Gospel.'

He Still Lives

In the days of my youth the com-
nding genius of that part of the
rld in which I lived was Phillips
ooks. He gave new faith to people
secret one by one; he stood before
usands and uttered such messages
men that we all said their ultimate
irce was God. The world was
ght and firm in his presence. He
s at the summit of his triumphant
dership—and then one Monday,
th no word of warning, we were
d that he was dead. Do you suppose
t any one of us who had looked up
him believed that he was gone for-
r from human life? Not one of us!
ch a life could not suddenly be
ffed out. He is alive somewhere in
his glorious strength.

CHARLES LEWIS SLATTERY.

It is not the forgotten man so much
the forgotten morality. We have
generated into a selfish, indulgent,
ak type of morality, which allows
to forget God, man and our future.
hen will we awake, forsake our
ided churchanity, and begin to do
siness for God and humanity?

JOHN RAY EWERS.

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goes 'round the world'

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☆ WHO'S WHO IN THIS ISSUE ☆

REV. G. BARRETT RICH, III, *was graduated from* Yale University and Union Theological Seminary, and also studied for a year at New College, Edinburgh. Before going to the First United Church (Congregational-Presbyterian), Cincinnati, he served Presbyterian churches in Louisville, Georgetown and Lebanon, Ky.

Graduating from Yale University, REV. JOHN BARTLE EVERTS taught at the Tome School for Boys for three years, then followed courses at Drew Seminary leading to a B.D. degree, *cum laude*. He held pastorates in White Plains and Carmel, N. Y., and is in his fourth year as minister of Grace Methodist Church, New York city.

Pastor since 1936 of century-old Calvary Baptist Church in New York, REV. WILLIAM WARD AYER reaches many thousands through his radio ministry. He is one of the founders of the National Religious Broadcasters, Inc. He is a native of New Brunswick and received his training at Moody Bible Institute, at Lincoln College in Illinois, and at the Northern Baptist Theological Seminary, Chicago.

Since 1945 REV. J. PAUL FAUST *has ministered* at First Baptist Church, Ardmore, Pa., going to that charge from a five-year ministry in Wyoming, Pa. He received his A.B. degree from Temple University in Philadelphia and his B.D. from Colgate-Rochester Divinity School.

REV. GEORGE LAWRENCE PARKER *is minister* First Parish (Unitarian), in Duxbury, Mass. For ma years he ministered at the Unitarian Church in Keen N. H.

A graduate of Franklin and Marshall colleg REV. FRED E. LUCHS prepared for ministerial service the Reformed Seminary at Lancaster, Pa. He was mi ister of the Reformed Church in Monroe, Pa., for fo years and conducted youth camps in Pennsylvania for denominations. He studied at the Chicago Theologic Seminary and the University of Chicago 1935-1937. 1939 he was chosen as one of ten ministers to exchan pulpits with English ministers. For several years he h ministered at the Presbyterian Church in Athens, Ohi He is an associate editor of the *20th Century Quarter* and is author of the 1947 Lenten booklet for the Presb terian Church U.S.A.

REV. PETER H. PLEUNE *is minister of the Hig* land Presbyterian Church, Louisville, Ky.

DR. THOMAS H. MARSH *is associate professo* of public speaking at Southern Methodist Universit (Perkins School of Theology), Dallas, Texas.

REV. FRANK H. FERRIS *is minister of Fairmou* Presbyterian Church, Cleveland, Ohio.

TITLES AND TEXTS ☆ WHAT PULPIT READERS ARE PREACHING ABOUT

HAROLD A. SCHULZ, Immanuel Evan. and Reformed, Clarksville, Ia. "Things That Make for Peace." Luke 19:41-42—"And when he drew near the city he wept over it, saying, 'Would that even today you knew the things that make for peace.' "

C. F. STEVENS, Central Christian, Pueblo, Colo. "When Your Life Gets in Your Way." Hos. 5:4—"Their deeds will not permit them to return to their God."

LOUIS LANDGREBE, Parkway Evan. and Reformed, Long Beach, Cal. "From Inertia to Initiative." Acts 2:4—"And they were all filled with the Holy Spirit and began to speak . . ." Acts 2:43—"And many wonders and signs were done through the apostles."

ARTHUR O. KAUL, Lutheran Mission, Carrollton, Ill. "The Key to Life." Eph. 3:19—"And to know the love of Christ which passeth knowledge."

MARLIN R. MCCLEAF, Ross St. Methodist, Lancaster Pa. "Moral Preparedness." Prov. 27:1—"Thou know est not what a day may bring forth." Josh. 7:13—"Sanc tify yourselves against tomorrow."

WAYNE W. WITTE, First Presbyterian, Englishtown N. J. "Respectable Religion." Ps. 19:14—"Let th words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and m redeemer."

O. HERSCHEL FOLGER, First Friends, Whittier, Cal. "Th Full Gospel." Matt. 23:23—". . . ye tithe mint an anise and cummin, and have left undone the weightie matters of the law, justice, and mercy, and faith."

N. M. GUPTILL, First Congregational, So. Portland, Me "On Turning the World Right Side Up." Acts 17:6— "These men who have turned the world upside down."

R. H. E. MIELKE, Elim Methodist, Brooklyn, N. Y. "In Remembrance of Me." Luke 22:61—"And the Lord turned, and looked upon Peter. And Peter remembered . . ."

DAVID L. LONG, Trinity Methodist, Danville, Pa. "Reflected Glory." Heb. 1:3a—"He reflects the glory of God and bears the very stamp of his nature." (R.S.V.) Matt. 5:16—"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (R.S.V.)

NORMAN WHITEHOUSE, Pilgrim Congregational, Oklahoma City, Okla. "The Greater God." Ps. 34:3—"O magnify the Lord with me, and let us exalt his name together."

FOR YOUR SERMON AND TEXT

.....
Title of sermon

.....
Text used (write out the text)

.....
Name of minister

.....
Name of church

.....
Address

THE EDITOR'S PAGE

The Event of the Month

)O I need to apologize for selecting as "the event" of this month an event which is primarily personal to me? If it concerned me alone, it would ed be presumptuous to refer to it in this place. But retirement from the editorship of *The Christian Century* after thirty-nine years in that capacity, concerns not only myself and the readers of that paper, but the readers of : Pulpit also. These two periodicals have been ely affiliated since the founding of the latter in 1929. s relationship has been cemented not only by a single orship, but by a considerable overlapping of their)ective circulations. In resigning my post with *The ristian Century,* I asked that I might continue as edi- of The Pulpit. My request was generously granted Dr. Hutchinson and his colleagues who now bear the porate responsibilities I carried so long. To edit The lpit and especially to write this page has been a rce of peculiar satisfaction. For eighteen years The itor's Page has borne my signature without inter- tion. Once, when I was abroad, my "copy" was : and a colleague filled this space for me—but he ıored me by putting my name at the foot of the ge as usual. Now that my work is lightened, I shall able to give closer attention to The Pulpit than herto. Some plans are taking shape which, with collaboration of the associate editor, Thomas rtis Clark, will, we believe, add much to the attrac- eness and usefulness of this "minister's professional riodical." I look forward to the continuation for ny years of the intimate fellowship with my brethren the ministry which this paper, addressed particularly them, has enabled me to enjoy in the past.

Personal Word the Reader

The Book of the Month

HE BIBLE TODAY. *By C. H. Dodd. Macmillan, $2.50.*

F ANY READER has formed a prejudice against what is called the "higher criticism" he ought to read this book. If his prejudice is based upon the ief that modern scholarship had lost the Christian spel by placing the biblical books in their historical tings, he will find in these pages how mistaken he has en. I myself feared, for a time, that the results of this storical method of looking at the Bible, and especially e New Testament, would prove to be purely negative. ıt I have long since learned otherwise. As a matter of ct, this scholarship is now rediscovering and releasing e gospel in a purer and more positive form than it is ssible to understand it when the Bible is regarded as "level book," a kind of flat surface whose every word ust be taken with opaque literalness. The wrong use of the Bible lies at the basis of the divisions and the bitter dissensions among Protestants. Any scholar who can release our minds from the unscriptural use of the Scriptures has rendered an inestimable service to the Christian faith. Dr. Dodd, of Cambridge University, stands at the top of British New Testament scholarship. In this fascinating volume he surveys the whole Bible, letting each book fall into its historical place, with the result that the Bible is seen to be *alive*—from Genesis to the Apocalypse—with the revelation of God in history. What a marvelous history it is as viewed from the standpoint of its culmination in Jesus Christ! The author writes as one who is himself thrilled by what he has found. And you will thrill under the power of his lucid interpretation. It is a great day when a minister or any Christian believer who has feared that the Christian gospel could not stand the light of open investigation discovers that the more thoroughly it is investigated the more solidly it is grounded in truth.

A Thought for the Month

MANY people think that tolerance carries with it a lack of conviction on one's own part. How, it is asked, can one show charitable respect for the convictions of others and at the same time contend earnestly for his own beliefs? We have here an apparent dilemma. But it is only apparent. The commonest way to resolve it is to hold one's own convictions lightly or tentatively, or to discount their importance, or to give them up as, after all, indifferent. That is the popular way of achieving the virtue of tolerance. By many this is indeed regarded as a virtue. But it is not a virtue, and the goal to which it leads is not worthy of the human mind. It is surrender, not victory. It is weakness and flabbiness, not strength. A true tolerance which asks me to respect the convictions of others must leave me with my own convictions which others, by the same token, are bound to respect. As a matter of fact I cannot respect the opinions of others if I have none of my own. Tolerance worthy of the name is possible only if I earnestly believe something on my own account. If I scorn my own convictions, I am sure to hold other people's convictions in contempt, no matter how I disguise my contempt under suave manners. Let me, however, pay the price which gives me the right to have a belief of my own—the price of patient, humble, open-minded and even painful search for the truth—and I will be bound to have respect for the beliefs of others which have been bought at the same high cost to them.

Tolerance and Conviction

Charles Clayton Morrison

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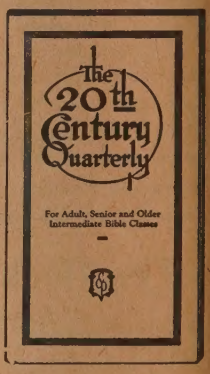

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